

# HARLEM FRIENDSHIP HOUSE



## NEWS

Without Interracial Justice

Social Justice Will Fail

Vol. 7 No. 6

November, 1947

New York, N. Y. 10 Cents

## THE NEGRO: A Problem or a Possibility

God in His wisdom has decreed that His human family should exhibit differing racial characteristics. Man in his ignorance and pride has presumed that God gave the white man superior endowments. Because of this stupid error on the part of man, we have tried to cut off the achievements and talents of the Negro from entering our American culture. Our great concern at this hour should be with the possibilities and not the problem (so called) of the Negro. We make a sinful and tragic mistake when we deny any race its right to contribute to the total welfare and culture of the world we all live in.

Fourteen million Negro Americans are asking for the chance to help fashion a better world. And in spite of our persistent denial of that right, a steady vanguard of Negroes push forward and do make their contributions to our culture. Against intolerable odds, such as would make memorable and heroic episodes, they express their genius in many fields. Too often we are unaware of the great roles of the Negro individuals in our culture because of the adverse tradition of our press.

It is said that when a bee steals from a flower, it also fertilizes that flower. So it is when we do wrong to another of our fellow beings; we arouse him to greater striving and effort. The Negro in America has a Christian tradition. And because of his Christian character he has an unfailing sense of hopefulness and patience. He has learned to turn his adversities into advantages. The Negro knows he will not get anywhere unless he is better than the white man. So he becomes better. For us to deny this great reservoir of genius and talent to flow into our national culture to enrich it, is stupid and perverse. It is not a way of achieving the best for ourselves and our posterity.

Within a span of only eighty years the American Negro has made greater development and progress against greater odds than any other race in human history in an equal length of time. A prominent southern white family had to ask for a letter of introduction to the late Dr. George Washington Carver. The white master asking to be introduced to a former slave. A far cry from the Negro slave standing in awe of his white master. It is our own immaturity of intellect and our own perversity of judgment that still keep us geared to a master-slave mentality. That is no longer the pattern of our relationship.

The Negro has arrived. He can no longer be accused of having inferior capacities. He has proven himself in too many fields ever again to be

challenged on the ground of inherent inferiority. The tide has already turned. The buffoon has been replaced by the business man; the 'dialect' is supplanted by perfect English; the cringing yes-sir attitude has passed into a quiet, dignified independence and self-possession. And the typical sense of 'good humor' has become a solemn awareness that some things can't be laughed off, but must be faced and solved.

The outstanding individual Negroes are the eternal pledge to the millions to follow that they have genius and great talents to contribute to their country. These outstanding individuals have proven that there is nothing inferior about a person because of the color of one's skin. And in order to have a balanced sympathy and understanding of our fellow

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## Lament By Many Children To Many Parents

By Edwin Kennebeck

Once when I was a little boy I had a penny in my mouth and you made a face into a symbol of disgust and said (remember): "Take that out of your mouth. Some dirty nigger maybe had it in his hand." I remember.

Oh, tell me about the sacrifice of mothers. Tell me if they could have chosen any other than your noble way.

Did you sacrifice your hate for me? Did you make an offering of your disgust ("dirty nigger") by killing it for the sake of my soul?

The sad dark faces say Hello to me now and I answer Hello. In my heart I answer "Hello, dark face." I wish I didn't have to give myself this tiny push of pride to say Hello to you. What I want is to say Hello first and then accidentally remember that you are dark. But once I had a penny in my mouth, and now it's this way: first I know you are dark and then I say Hello. I'm very good

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## Bl. Martin on Record Again

The following is taken from a testimonial letter received from St. Dominic's convent, Boksburg East, Transvaal, South Africa:

The 12th of June 1946 was a memorable day in the history of this house. On this day God conferred an immense favor, through the intercession of Blessed Martin de Porres, in the miraculous cure of Sister Zedislave.

Sister Zedislave had been suffering, and had been a partial invalid since September 1945. An x-ray showed a deep-seated ulcer. A diet was prescribed and rest, but her condition grew worse. Pain was more acute, a hemorrhage came on, she was able to move only with the greatest difficulty. Another x-ray taken in May revealed a very serious condition indeed. The ulcer had developed rapidly and was about to perforate the walls of the stomach and showed signs of malignancy. The Doctor said that an operation was the only means of saving her from intense pain later on, when he feared cancer would set in.

Sister Zedislave was very reluctant to have the operation and clung to the hope that she would be cured by prayer to Blessed Martin. She was sent to the Kensington Sana-

torium, Johannesburg, where she was nursed by the Holy Family Sisters. There the specialist and his partner gave her a very thorough examination.

One day a very severe attack of pain came on. The nursing Sister that day took a blood test. As soon as she began to take it, Sister Zedislave felt a wonderful change pass over her whole body. She knew at that moment that she was cured although the pain continued till next day when it disappeared altogether.

Sister Zedislave could not assure the doctors or nurses that she was cured. All believed that she only dreaded the operation. Mother Prioress arrived at the Sanatorium and all was arranged for the operation on the 12th of June.

The Doctors were prepared for a very critical operation. Mother Prioress remained praying in the chapel. Soon there was an unusual commotion. The Doctor phoned the x-ray institute to have the details of the report read again. Then it became apparent to all that something of a miraculous nature had occurred. There was no ulcer to be found.

The specialist's first words to Mother Prioress after the operation were, "Do you believe in miracles?" "Of course I do," Mother replied. The Doctor said, "After today, I, too, will have to believe, for this is a miracle."

## MINSTRELS

### The Black-Face Minstrel Is Taboo

By THOMAS EVANS

The black-face minstrel is taboo. There is no place in our Christian community nor in our present day society for the type of comedy that defames an entire body of our brethren.

This type of comedy defames the black man because it is always he who is portrayed as being stupid, ignorant and lazy. Unfortunately the majority of the people of the Caucasian and other races form their opinions of the entire Negro people on characterizations in which they see the Negro portrayed. Therefore, through the medium of black-face minstrels an entire people is slandered socially and generally underestimated intellectually.

Because of this assumed intellectual incompetence and presumed anti-social traits many men of dark skin have been denied the right to earn a decent living at employment for which they are otherwise qualified.

Black-face minstrels create erroneous and slanderous impressions. It is these impressions that cause prejudice to be born in the minds of those who do not possess the grace of Christian Charity and allow themselves to be guided by whatever is seen in black-face minstrels.

Holy Mother Church forbids Her children to read unwholesome literature, for in it would be found occasion of sin. We forbid our children to view unwholesome movies which may distort their impressionable minds. Why, then, should we allow unwholesome comedy which is likely to distort our concept of the Negro to find a place in our midst? Is this too not an occasion of sin? Prejudice is born when we allow ourselves to become influenced by idiotic portrayals such as we see in black-face minstrels. Let us eradicate the black-face minstrel and thereby terminate a possible occasion of sin. Let us meet and acquaint ourselves with our black brethren in reality and as an individual.

Black-face minstrel cannot survive without your support. We implore you to avoid this type of comedy out of fairness to the least of His brethren.



## HARLEM FRIENDSHIP HOUSE NEWS

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A Member of the Catholic Press Association

HARLEM FRIENDSHIP HOUSE NEWS is owned, operated and published monthly September through June and bi-monthly July-August by Friendship House at 84 West 135th Street, New York 30, N. Y. Entered as second class matter December 13, 1945, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Subscription Price, \$1.00 Year. Single copies, 10c.

## IT ALL GOES TOGETHER

The Lay Apostolate is young. The Lay Apostolate is new. Yet both its youth and its newness are of God. For its re-birth is due to the Holy Ghost speaking through the appointed and the anointed representatives of Christ on earth, the Holy Father. And therefore, as all things of God, its development, its ascent is INWARD. All those who join its ranks, therefore, begin a JOURNEY INWARD without which all their outward activities, sacrifices, works, would be as NOTHING BEFORE GOD, and could, in fact, rebound not in the extension of the Kingdom of God to which we are dedicated, but that of the Prince of Darkness.

It is a very simple journey, this "JOURNEY INWARD" that each lay apostle MUST take in order to make the Lay Apostolate the true success it must be. It is like God's journey "OUTWARD" from heaven to Bethlehem; from Bethlehem to Nazareth; from Nazareth to Calvary.

The Lay Apostolate starts at Bethlehem. Small, humble, unknown like that hamlet, the lay apostle gives birth to God. Which simply means that having REALLY TRULY become aware of the true vocation of all Catholics, he makes himself another Mary, and in complete and utter simplicity of Faith, utters his FIAT. Knowing full well that this is the beginning of the end of himself—for FROM NOW ON he will begin to die to SELF, so as to be filled with Christ and be able to say with St. Paul—"I LIVE NOW, NOT I, BUT CHRIST LIVETH IN ME."

This first step, this INWARD realization of his (and humanity's) is the very center, crux, foundation of the Lay Apostolate. He who for an instant loses sight of this beginning and end, loses his way. Yet to give birth to Christ, to be Christ-bearers, is but the first step of the long JOURNEY INWARD that lies before the Lay Apostle. The next step is the HIDDEN LIFE.

Oh, the Lay Apostle and his apostolate is very visible. For he lives and works in the market place. He is busy about many outward things. He is active in corporal and spiritual works of mercy. Busy binding the many wounds of the Mystical Body of Christ—now in the interracial field, now in the rural one, now on the labor front, now on the teaching one. But as the lay apostle works, his soul is quiet—listening, learning, praying, going about inwardly full of recollection and contemplation. It is at this stage of the JOURNEY INWARD that the habits of prayer are acquired. The tranquility of order established. First things placed first. Nazareth teaches the traveller of this JOURNEY INWARD how to be one with the poor, how to be one with all men, and to be all things to all men. The hidden life helps him to find out too, the respective places of faith and intellect. Shows him when to use either, and how they are to be used. Brings the first realization of his utter insignificance and smallness, and gives a glimpse of God's perfection and awesomeness, gentleness and mercy, wisdom and holiness. Introduces Mary and Joseph—the legion of angels, the saints. Yes, first things are placed first at this point of the JOURNEY INWARD.

But on the journey one does not stand still. Onward to Cana and the public life of Our Lord, moves the Lay Apostle, to sit at His feet and listen. And listening, learn how to witness the living truth-into-death. How to become one with Christ the Teacher. How to steep oneself in Love that is a Person, that is GOD AND MAN.

It is here that the inward horizons widen. Here that the Lay Apostle learns the real and true TECH-



## In the Right Direction

The decision of Bishop C. P. Greco of Alexandria, La., to examine a young Negro candidate for admission to seminary studies was announced publicly recently in the diocesan weekly. At once a report began to circulate that Archbishop Rummel of New Orleans had accepted a young Negro of Algiers, La., a former member of the Society of the Divine Word, as a major seminarian and was considering a second candidate. Likewise Bishop J. B. Jeanmard of Lafayette, La., is reported

to have taken a young colored seminarian.

These developments are the natural outcome of sentiments such as those expressed by Archbishop Rummel October 16, 1945, at a banquet celebrating the silver jubilee of St. Augustine's Seminary at Bay St. Louis, Mississippi. The Archbishop then said that the day would come when Negro priests "will be integrated in the diocese and will take their place among the Secular priests" (St. Augustine's Messenger, December, 1945).

The religious leaders of Louisiana, the most populous Catholic area in the Protestant South, are looking ahead with vision, initiative and fearlessness to days of glorious growth for the Church.

NIQUES of his apostolate. Understands at long last that they all can and must be summarized in one word—LOVE. That all the rest—planning, organizing, doing, working, in fact, ALL activities are but the reflection of the height, depth and width of his love for GOD and neighbor, and are utterly dependent on it for their TRUE success before the Lord.

It is here, too, that the traveller-apostle on that JOURNEY INWARD begins to see that HE MUST DIE TO SELF in earnest. For CHARITY dwells only where self decreases and God increases, and in the same proportion. So from now on the JOURNEY INWARD WILL BE A JOURNEY OF DEATH, THAT WILL LEAD TO LIFE. A paradox? A secret? Yes. Revealed to those who keep on going.

Through the dusty streets of doubt, and the dustier roads of temptation, walking, walking in the footsteps of the Master, the JOURNEY INWARD will now take the apostle and teach him the one-ness of all men—the unimportance of works and techniques, the ever growing importance of learning well how to love friends and enemies—how to grow in gentleness, patience, humility, poverty of spirit, simplicity, self-forgetfulness, mercy—how to slowly but surely and never falteringly divest oneself of self—of both outward possessions and inward attachments.

And now the PASCH—GETHSEMANE—HOLY THURSDAY—HEROD—PILATE—THE WAY OF THE CROSS. Yes, the Lay Apostolate is new and young, but neither youth nor "newness" are obstacles for LOVE. And so, on fire with LOVE OF GOD, the Lay Apostle will follow faithfully Christ unto the end. He must. For unless he does, his apostolate will be but a pious dream without substance—a humanitarian endeavor that cannot be lifted up to the Man of Sorrows. No, it is ALL, OR NOTHING AT ALL. This IS the cross-road of the JOURNEY INWARD. A true Lay Apostle will take the turn to the Holy Hill. The ones who have just been toying with the new fashionable shibboleths of pseudo-Catholic action lay apostolate will turn backward.

FOR THE LAY APOSTOLATE, ITSELF, IS REALLY BUT A SERIES OF SIGN POSTS, AT THAT, SHOWING, CALLING, LEADING ALL MEN ON THAT JOURNEY INWARD—TO FIND THEMSELVES BY FINDING GOD—AND HAVING FOUND HIM, IN TURN, BEGIN WALKING IN HIS FOOTSTEPS. AN ENDLESS CHAIN OF SALVATION BROUGHT FROM MAN TO MAN. Bringing, too, the extension of God's Kingdom on earth—His peace—true happiness.

That is the true calling, vocation and work of the Lay Apostolate. This JOURNEY INWARD—THIS SCHOOL OF LOVE—THAT WILL LEAD TO DEATH OF SELF—AND TO RESURRECTION IN LOVE—IN A LOVE THAT WILL BE A FIRE TO SET MEN'S HEARTS AFLAME—SIGNPOSTS ON THE JOURNEY INWARD, THAT IS THE BEGINNING AND THE END OF THE LAY APOSTOLATE. BUT IN ORDER TO SHOW THE WAY, ONE MUST HAVE TRAVELLED IT TO THE END—AND KNOW IT WELL—AND LOVE IT INFINITELY. OF SUCH WHO DO, IS THE TRUE LAY APOSTOLATE COMPOSED—EVEN THOUGH IT IS NEW—EVEN THOUGH IT IS YOUNG.

Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912, as Amended by the Acts of March 3, 1933, and July 2, 1946, of Harlem Friendship House News, published monthly Sept.-June, bi-monthly July-Aug., at New York, N. Y., for Oct. 1, 1947.

State of New York }  
County of New York } ss.

Before me, a notary in and for the State and county aforesaid, personally appeared Mabel C. Knight, who having been duly sworn according to law, deposes and says that she is the Managing Editor of the Harlem Friendship House News, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily, weekly, semi-weekly or tri-weekly newspaper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the act of August 24, 1912, as amended by the acts of March 3, 1933, and July 2, 1946 (section 537, Postal Laws and Regulations), printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:  
Publisher, Friendship House, 34 West 135th St., New York 30, N. Y.  
Editor, Catherine de Hueck, Madonna House, Combermere, Ont., Can.

Managing Editor, Mabel C. Knight, 48 W. 138th St., New York 30, N. Y.  
Business Manager, none.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given). Not a corporation. Owned by Catherine de Hueck, Madonna House, Combermere, Ont., Can., general director of Friendship House. Mabel C. Knight, local director of Harlem FH, 34 W. 135th St., New York 30, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: (If there are none—so state). None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is ..... (This information is required from daily, weekly, semi-weekly, and tri-weekly newspapers only).

MABEL C. KNIGHT.  
Sworn to and subscribed before me this 25th day of September, 1947.  
LEROY H. GREEN.  
My commission expires April 30, 1949.



## HOPE IN COURT

JOHN DOEBELE

A flood of articles, pamphlets, statements, and resolutions have been published during the past few years against racial restrictive covenants (which exclude from residence in a given area elements considered undesirable). These statements together with the steadily worsening and ever more appalling conditions which first released the flood are gradually leaving their mark on American law courts. Although we can still apply that famous statement of Saint Augustine to many judges: "They run well but they have left the track; the farther they run the greater is their error, for they are going ever farther from their course," it is more and more apparent that the judges are beginning to find little satisfaction in noting that in this matter their course is not set on justice. Unfortunately, the majority seem not yet prepared to change their course.

A number of judges today are forced to go to extraordinary lengths to demonstrate the difference between law, which they are bound to obey; and justice, which they esteem and venerate, but abandon to follow after law. The "law" we have to do with here is, as we said, simply the law of precedent, the policy adopted by the courts. Brought forth and nourished by them, it can have life only so long as they wish to sustain it. (Ironically, it is from equity, the special court of justice, that one seeks a neighbor's eviction.)

Few courts now care to enforce a restrictive covenant without a more or less detailed explanation—often bordering on the apologetic. Thus, a New York judge about to forbid the sale of a home to a Negro family recently began: "... by way of prelude, the court wishes to state that it is in accord with the views expressed by Mr. Justice Murphy ... that 'Distinctions based on color are utterly inconsistent with

our traditions and ideals ...' At the same time, however, and regardless of what its sentiments may be, this court is constrained to follow precedent and govern itself in accordance with what it considers to be the prevailing law."

Justice Henry W. Edgerton, on the other hand, has expressed an opinion that "A court of equity would have nothing to do with such a contract unless to prevent its enforcement." But such statements remain in the minority. Again, judges are admitting into eviction trials a picture of the whole background in which restrictive covenants are set.

Generally, in citing past policy, the courts forget that the policy adopted in previous years arose from a consideration of relatively unusual contracts, whose terms did in truth concern only a few people. But promoters of residential segregation, quick to understand the advantages of a system whereby the courts would direct the power



of the community, the police power, into supporting rather than hindering their efforts, have succeeded in so spreading these covenants that they have become an institution, and segregation an established fact. The first few men who contracted among themselves that their homes or their land would never be sold or rented to Negroes did no great harm to the general community. So long as the total area of land restricted against Negro families is negligible in comparison with the area of an entire city, the effect of restrictive covenants will not be marked. But over the last thirty years, the number of restrictive covenants has enormously increased. Now, when a major area of a city is blocked off, or when an existing Negro community is completely isolated by a ring of restricted land, the route is open for the onset of all those problems which have become so well known.

The Negro population, like the population of the nation as a whole, is growing. To expect to enclose a growing population within the confines of an ever more limited area is as inhuman as it is unrealistic. In the chaos that we call blighted areas, life in society, from being a most powerful and efficacious instrument for the development of human personalities, becomes perverted into a means for the dwarfing both of lives and of personalities.

In signing a restrictive covenant, an individual white owner intends—usually after he has been so urged—simply to keep Negro families away from his neighborhood. There is no intention on his part, nor indeed the power, to confine Negroes to any particular undesirable section of the city. Nor, and this is the tragedy, is there any concern on the part of the ordinary signer as to what will happen to colored families. However, the cumulative effect of his contract, when added to so many others, is what must be considered in order properly to judge restrictive covenants.

It is needless to dwell on all the evils springing from segregation; we know them well, and so do most of the courts, now. Accordingly, for the courts to continue to enforce restrictive covenants long after the institution has become a leading cause of American slums seems inexplicable, no matter how or by what adroit or learned arguments they may offer.

Nor is it necessary to agree on some precise definition of justice, to which we might turn in order to decid-

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## Village Views

The Village is under the spell of Indian Summer these days. Doors are open and the street noises flourish like mid-summer. Washington Square has a merry-go-round and the ice cream man is still making his rounds, ringing merrily his bell. But there are signs that it is neither June nor July. The morning glory vines are no longer blooming. The petunia boxes with their gay colors no longer catch the eye from balcony and inner-court borders. Instead, the lovely mums and red oak leaves fill every florist window. It is Fall, and we are looking forward to a winter of active work in our new quarters.

Already the children's story hour has gotten off to a fine start. Lee reads to the neighborhood children every Wednesday afternoon. About thirty children were in for the first session, and they have been in almost hourly ever since asking for the next story hour. This week Mary and Peg gathered up their Harlem tiny tots and gave them a subway ride down to the Village to enjoy the story hour and cookies and punch with our Village children. It was a happy and exciting event in their young lives and we hope to repeat it regularly.

Our Wednesday evening sessions will tend to conflict with the American Labor Party forums across the street. It would be interesting to know what antidote for a vital Christian way of life is being offered over there while we sit about hearing Father Dugan give us some powerful shots in the arm about the duties of the lay priesthood. As Father Ed said, each of us can change the world by changing first ourselves and then our neighbor. Which is the technique the Communists claim to use. We can remember that Christ changed the world with only twelve followers. This is an age when the lay Catholic should be living the high adventure of rescuing the world from its dead secularism. The sin of the age, Father Dugan reminds us, is not paganism where men deny God's existence, but an altogether more serious offense of ignoring God almost completely. He has no place in politics, in the schools, at work. No place in their lives actually. This attitude is much harder to arouse men from than one of positive denial of God's existence. Only the Catholic lay leaders can do the job of

changing the poisonous secular atmosphere in which we now live. Father Dugan cited thrilling experiences of individuals who have done much in a positive way to change their own environment.

Last Wednesday evening we had the pleasure of hearing Mr. Emanuel Romero speak on Interracial Living. He gave an encouraging picture of the work being done by the Catholic Church. More schools are being opened to Negro students. Mr. Romero's daughter has been offered a teaching position in a Catholic college. That is true progress.

Bit by bit we are spreading a modest but dignified air to our Village location. The folding chairs which a neighboring priest gave us are in a less temperamental state of collapse, thanks to our good neighbor, Jim Cal and his brother Adolph. They brought in their electric drill and did things that the chairs never expected would happen to them. That isn't all; a good friend has ordered seats for their slatless skeletons. And, who knows, we may sit folks down on them and have them hear words of truth they just hadn't thought of before. We're awfully happy about the chairs. Someone felt the aesthetic need for shades around our bare glaring light bulbs. You have no idea what soft elegance a thirty-nine cent shade lends to the place. Well, we're just happy through and through over things like that. Because you may not realize how remote from us thirty-nine cents actually is at times.

A good Father of hearty, rugged appearance just stuck his head in the door. "Is this a Catholic place?" he asked. (We're hoping for funds to get the window lettering done soon.) We answered, "Yes, Father. It is Catholic and interracial." He raised his hand in blessing and said, "Thank the good God for a place like this. We should have had it years ago." And like that he disappeared. And we don't know his name or if we shall ever see him again, but it seems very peaceful and promising just being here at this moment. We are thinking that God sent him by to cheer us up in this wonderful way.

The statue of Blessed Martin has arrived. A lovely two-foot figure that stands in the window and commands reverence from the street. The expressman wanted to know if this was the B. L. Martin place. "Blessed" is the title, we told him. And he set the package down most gently.

## Hoey Interracial Awards Conferred

On October 26 the annual James J. Hoey Award for Interracial Justice was given to Mr. Clarence T. Hunter, President of the Catholic Interracial Council of St. Louis, Missouri, and to Mr. Julian J. Reiss, Commissioner of the New York State Commission Against Discrimination. These awards are given to outstanding individuals, one Negro and one white person, whose work during the year in the field of interracial justice has merited such honor. The award is sponsored by the Catholic Interracial Council of 20 Vesey St., New York, of which Mr. George K. Hunton is executive secretary.

The Awards were conferred by Rt. Rev. Msgr. Francis W. Walsh, President of the College of New Rochelle, who represented Cardinal Spellman.

Mr. Hunter praised Archbishop Ritter for his firm stand in opening the Catholic schools to Negro students. The Archbishop's ultimatum against segregation is that it is a sin, and that it is no less a sin in the South than in the North.

Mr. Reiss made a moving plea for Christian awakening to our moral responsibility toward all men. He said that many white people say that the Negro must improve himself before he is acceptable to their society. He pointed out that this is the same as asking him to row upstream while we take the oars away from him.

Taking the words of our Divine Lord, that whatsoever was done to the least of these was done to Him, Mr. Reiss gave a picture of how our treatment of the Negro had certainly given him the least portion or justice in our society. Where other men came to this country to claim freedom and justice, the Negroes had been reduced to the status of mere chattels. There were even those of the white race who thought that this member of our human family had no soul. As Mr. Reiss declared, that day has passed. But we have a great deal yet to do in order to give full justice to those who share least in it.

Mr. Elmer A. Carter, Commissioner, also spoke, emphasizing the need for laws against discrimination in this country. He said that despite all contrary opinion, the F.E.P.C. in New York State has been a positive success. It has brought about a real consideration on the part of the employers in the matter of hiring help impartially. Also the individual discriminated against has recourse and help in obtaining his just rights. The failure to practice fair employment has become highly unpopular. So much so that an employer will conform to F.E.P.C. rather than face the stigmatizing procedure of appearing before the judge. He strongly advised that we do all we can to have a National F.E.P.C. in force soon.





## Harlem Reporter

By M. C. K.

Passersby often stop to look into Friendship House stores. The best show of the month was the children painting the clubroom a shade between Nile green and aqua. Nathan Lincoln donated the paint and recruited the painters, starting with our Boy Scouts and allowing smaller fellows and even the girls to help. Each painted at his own level and did a good job of confining the paint to the brush and walls. Someone sent us pretty pale green cretonne drapes which Peggy put up over the barred window in back of the stage, making it look less like a set for "The Last Mile."

We have a copper plaque of the Christ Child, made by students in Pittsfield, Massachusetts, which we are going to put up. In addition to being beautiful it's unbreakable, which will make it a more restful addition to the clubroom. Now, does anyone want to make the clothing room more cheerful?

### In Youth Work

Mrs. Helena Alexandra is helping Mary Lee with the Girl Scouts and a flourishing troop is promised. The Cub Scouts are our pride and joy with their six Den Mothers who hold weekly meetings in their own homes and the Pack meeting every month in the clubroom. Brownies, Boy Scouts, Tiny Tots and Teenagers are going strong. The little ones from Harlem had a wonderful time at their first story hour (with refreshments) in Greenwich Village. Venice came into Madonna Flat to tell us about it with her eyes just shining.

Feeling that a store in Greenwich Village would be more useful, we gave up one store in Harlem, leaving the library, clubroom and clothing room. We miss it as a dormitory for men visitors. It was not comfortable, having no electric lights and only Navy cots, but it was shelter, which is at a premium in Harlem. Ken, Thom, Stan and Joe moved the piano from there across to the library one night while Sheila borrowed Blessed Martin's vigil light in its lovely filigree cover to warn traffic. Ever so often Willa Mae Lowery, a privileged person because she's a goddaughter to one of the staff, comes in to play the piano. She's about seven. Her three little brothers and sister sing with her like birds.

Marie Faust is a wonderful help to us at this busy time in the office and library. She has catalogued our Greenwich Village library. As a visiting volunteer she even pays for her room and board. Her conversation with its solid Catholic attitude to life and literature is a delight.

Enough blood was donated

by Staff Workers and friends to pull our Puerto Rican friend, Joaquin Torres, through the first of a series of lung operations. He's a Dominican tertiary, a lay apostle who talks on the faith at street corners in Puerto Rico because of the shortage of priests. Blessed Martin brought him to FH through a non-Catholic woman he met on the plane coming to this country. Please pray that he may fully recover as he can do much for the church in Puerto Rico.

(Continued from page 3)  
whether the institution is unjust. We know that it is. The courts, too, tacitly admit it; and therein lies the reason why they develop this or that elaborate explanation for continuing support of the system. The initial policy of enforcing what were taken as isolated and completely private agreements can no longer rationally be applied to restrictive covenants, when their enforcement as law is tantamount to a sentence of

indefinite civic exile for millions of citizens.

In the past, the Supreme Court has declined various opportunities to render a definitive decision on the enforcement of restrictive covenants. But now it has agreed to review two covenant cases this coming term. If the issue is met squarely, the course of segregation for several decades may well be set by the decisions in these cases.

One case involves a home in Detroit; the other a home in

the original restrictive contract intended complete exclusion of Negroes from the district, but could not be realized, since not all residents had signed it, for some were Negroes.

Disagreeing, the Missouri Supreme Court said: "Obviously it could not have been the intention of the parties to prevent any Negro occupancy at all because that already existed. It must have been their intention to prevent greatly increased occupancy by Negroes. And their plan has succeeded . . . there is no change in the conditions in the district which would warrant withholding equitable relief (enforcement of contract) . . . there is no reason why enforcement of the restriction would be inequitable. The agreement is valid and the restriction should be enforced . . ."

"The chancellor (lower court) found the Negro population in St. Louis has greatly increased in recent years, and now numbers in excess of 100,000; and that some of the sections in which Negroes live are overcrowded, which is detrimental to their moral and physical well being.

"Such living conditions bring deep concern to everyone, and present a grave and acute problem to the entire community. Their correction should strikingly challenge both governmental and private leadership. It is tragic that such conditions seem to have worsened although much has been written and said on the subject from coast to coast . . ."

Upon the decision of the United States Supreme Court in these two cases may well depend the health and welfare of many, many families. Numerous interested groups will doubtless seek permission to file supporting statements with the Court.

—Reprinted with permission of the Commonwealth, Sept. 12, 1947.

### Fire On the Earth,

The world is not shocked by heroism in her own service, but the world is horrified at Catholics who dare to live simply. The same world which counsels heroism on the battle field counsels moderation in the service of Christ.

By Paul Hanley Furley.



Harlem Friendship House Clothing Room

### In Reply—

We note, with joy, that the children's groups attending the Museum movies, since our petition-letter, published in F.H. News, September issue, have been well received. The following response was received from the Chicago Natural History Museum:

Dear Miss Harrigan:

Thank you for your letter of 4 August in which you express appreciation of Museum services and, at the same time, call attention to apparent race discrimination on the part of certain Museum employees.

After a thorough investigation, I am unable to confirm any report of discourtesy by Museum employees that would not apply equally to persons of all races. Inattention, neglect of duty, rudeness or incivility on the part of Museum employees are not condoned by the management, and corrective action is taken

in all cases that come to my attention.

The attendance at the summer programs in the James Simpson Theatre this year has been considerably in excess of the seating capacity. Unfortunately, there has been difficulty each Thursday morning in seating persons who arrived during the five minute period before and after the starting time of the program. I am inclined to believe that the apparent discourtesy on the part of our ushers was due to confusion, inexperience, and lack of skill rather than any deliberate attempt to avoid the established rules of the institution. In any case, all members of this group have been admonished, and I feel certain that there will be no further lapses on their part.

I am amazed to find even the least suspicion of racial prejudice directed at this institution, as the very nature of our work causes us to rely upon fact rather than prejudice. I find it difficult to believe that even a possible lack of courtesy on the part of one or more employees should be interpreted as Museum policy, and I regret exceedingly the veiled threat carried in the last paragraph of your letter.

Very truly yours,  
(Signed) Clifford C. Gregg  
Director

St. Louis, Mo. In the Detroit case, Benjamin Sipes and others asked and received an order from a Detroit court ousting a neighboring family, Orsel and Minnie McGhee, from the home they owned and occupied, having purchased it in November, 1944. On appeal, the Michigan Supreme Court upheld the eviction order.

In noting the ruling of the Michigan Court against use, as distinguished from ownership, we recall that thirty years ago the Supreme Court threw out a Louisville, Ky., law forbidding Negroes to live in certain sections, although they were free to own property in those sections. Said the Supreme Court then: "In effect, premises situated as are those in question in the so-called white block are effectively debarred from sale to persons of color, because if sold they cannot be occupied by the purchaser nor sold by him to another of the same color."

In the St. Louis case, the Circuit Court had been asked to evict Mr. and Mrs. J. D. Shelley from their home, purchased August 11, 1945, and to cancel their title to the property. The request was denied. On appeal, the Missouri Supreme Court upheld the eviction request, reversing the decision of the lower court. Initially refusing eviction, the lower court had decided that

### Christmas Gift Suggestions

Remember Christmas is Christ's Birthday! Give gifts that will please Him and spread His kingdom.

#### BOOKS

"Friendship House," by Catherine de Hueck . . . \$2.00  
"Dear Bishop," by Catherine de Hueck . . . 1.75  
Order from Friendship House, 34 W. 135th Street, N. Y.



## Minstrels—

### The Question

Dear Ann:

Greetings! How's Chicago Friendship House?

Got a problem for you! Several days ago it was proposed to stage a "blackface minstrel" down here just for fun. A group of us strongly opposed it on principle, but were outshouted. What's your opinion of such things—are they OK or not? If we're right we'll carry the matter to the Dean, if need be.

Catholic College Student.

### The Answer

Dear Tom:

Just this spring a seminarian had the same problem in the East where he is in his last year before ordination (in a Southern state, too) and he handled it like this. There was opposition and misunderstanding, but he tried to reach the fellows by word of mouth. He gave a convincing talk to two fellow students, these two reached four, and so on. And these were the arguments:

The Popes in our days have been telling us that the big thing at stake is the dignity of man. The Negro is a man, and we are following the call of the Pope, which is the call of Christ, where we as Catholics uphold precisely this—his dignity and rights as a social being.

There are ways of denying this dignity.

The flagrant denials of the



### Gratitude

My very dear only friend of the world!

I am again at home from the hospital, but I am not yet healthy. I thank you so very much because I have received through the Catholic Worker in Pawtucket, Rhode Island, from Miss Mary Holleran, a package. And I thank you so very much because you have done this for me. I have written Miss Holleran thanking her for her kindness. I am so glad I cannot tell you. The last time I have received three packages from strangers. For all of this I am grateful. May God compensate you for your goodness.

I hope you have my letter that I wrote from the hospital. Now I have the three packages received from Kaukauna, Wisconsin, from Mrs. Henry Haen. She found my name in the Friendship House paper.

Excuse my bad writing because I am very ill.

I thank you with all my heart.

Irena Mochaleyr.

Negro's God-given rights need to be reiterated:

The Right to Life, denied in lynching, unequal dealings in courts, newspapers, etc.

The Right to Earn a Living, denied in job discrimination.

The Right to Decent Housing, denied by the ghettos in all the cities, and by signers of restrictive covenants.

The Right to Bring Up His Family according to Christian standards, denied him in his being banned from schools, hospitals, etc.

The Right to Grow in the Love and Knowledge of God, denied him when he is segregated in the House of God, or refused entrance, or when he is excluded from parish activities.

Then there are other ways in which the Negro is denied his dignity. Ways more subtle and insidious. Jokes about Negroes which incessantly show him as lazy and shiftless, the name "nigger" instead of referring to him as Mister or Miss. The stereotype one sees in the movies or hears over the radio—these are small and can be harmless, but to balance the scales of justice and to make doubly sure of charity, we should drop these references. The blackface minstrel show is one of these things that could be perfectly harmless, but is it?

If a minstrel show in blackface is done to show the cultural as well as the humorous side of Negro life, it is a good thing. But where the directions in the book specify that the interlocutor must be a white man, and that all of the comedians must be blackface whose chief job is to show their own stupidity and the cleverness of the white man, then I think it is wiser to have another kind of show. The general attitude of the students is important, too. If you know that there is a lot of prejudice in the majority of the students, then I think having a minstrel might just strengthen this stereotype about all Negroes, instead of the other way around.

With these arguments, my friend the seminarian, won without taking it higher. So try to work among the students themselves, first, Tom, because what have you gained, if the dean refuses the students permission, but a temporary advantage? Convinced students will mean that a new leaven will be working among all the other groups that each student ever touches in the course of his life. Among this is the leavening we want, isn't it?

And let me compliment you on your interest in one of the most pressing social problems today, and ask you to get all those who think as you do to dedicate themselves to this precious cause, the unity of all men, for which Christ died.

#### Fishers of Men,

That night, the misery, the unhappiness and the disgraceful side of my town did not make me sad as usual, for in the past few hours it had dawned on me that perhaps something could, after all, be done.

By van der Meersch.

### School Incident Well Handled

When several hundred students remained away from classes at Emerson school in Gary, Ind., to protest the city's new integrated school policy, the Superintendent of Schools, along with other city officials and citizens, took effective disciplinary measures which broke up the mass truancy move.

The strike occurred on the second day of the new semester as a protest against 38 Negro students who registered at Emerson school under the city's new school policy which went into effect this fall.

Despite efforts on the part of truant leaders to make the strike city-wide, the action of the School Board, supported by leading citizens and organizations, effectively confined it to the Emerson school. Correspondence and press reports provided the following information on the techniques employed:

1. An informal city-wide

(Continued on page 6)

## As the Jim Crow Flies

FOR THE FIRST TIME the United States Supreme Court has agreed to rule on the validity of covenants by white property owners who will not sell to Negroes. The four covenant rulings, in Detroit, St. Louis, Washington, D. C., and Columbus, Ohio, on the current Supreme Court docket, bring the explosive issue of restrictive covenants to the high court of our land.

Lower courts have up to this time held that restrictive agreements are private matters. In the Detroit and St. Louis cases, attorneys are asking the court to declare that when the state courts enforce such agreements, the State becomes party to the action. Enforcements become State acts. When that is the case, the States violate the equal protection clause of the Fourteenth Amendment to the Constitution. We hope, and let us pray, that the spirit may become the letter of the law.

A two-room apartment at Chicago's fashionable Edge-

water Beach Hotel rents for \$69 per month. A two-room apartment in the rat-ridden, overcrowded firetrap at 942 West Ohio street, where ten people lost their lives October 10, rented for \$78. These incredible facts were brought to light when a fire of suspicious origin swept a West Ohio street tenement, bringing death to four women and six children.

The grim hand of restrictive covenants and the law of the jungle which racial hatred brings showed themselves clearly in the tragedy which happened, ironically enough, during Fire Prevention Week. The fire occurred in a "border area" where the great fear that Negroes will soon move over into nearby covenanted property has resulted in 14 cases of arson and anti-Negro vandalism in the past three years.

That Negroes live in constant danger, in untenable apartments, paying \$60 to \$82 per month for quarters which whites formerly rented for \$11 to \$13 is a telling indication of the choking grasp of restrictive covenants. Former white tenants moved to better conditions freely, for they were not hampered by "agreements." The Ohio street disaster points up, in a very clear way, how really State enforcement of restrictive agreements is a denial of citizen's rights.

FOR THE FIRST TIME big-league baseball accepted a Negro in its ranks. And the Dodger first-sacker, Jackie Robinson, has written sports history this season, not only as one of the best U. S. athletes on a pennant-winning team, but as the quiet, modest, courageous ball player, remarkably controlled under fire of unfair racial jibes. A pioneer has proven himself under tremendous odds, and the big league bar has been broken. Jackie, incidentally, stayed with the team at the Stevens Hotel when the Dodgers were in Chicago. Another Negro, Larry Doby, taken on later in the season by the Cleveland Indians, was refused accommodations at the Del Prado Hotel, headquarters of the American League.

FOR THE FIRST TIME O'Reilly Veterans Administration Hospital, Springfield, Mo., has hired colored applicants for a vacancy, because an employee suggested that they do so. The jobs were there; several Negroes had applied for them. It took a few courageous words from Martha Schibler, a Southerner, who has the fullness of the Catholic doctrine, and more bars were downed. The administration, it seems, had never thought of hiring them.



(Facts in Black and White—Friendship House—Chicago, Ill., 1947)

### Harlem Volunteers

#### Romance of Catholic Action

October 9 was our regular volunteer meeting with Father Ed Dugan officiating and enlightening us on the importance of the lay apostle in the world of today. Father's talk brought out the difficulties of the clergy in converting the working class. The value of the Catholic laity, who are in daily contact with these people and in a position to influence them morally and spiritually by their actions and words was firmly impressed on our minds as being a special

vocation given to us by God.

#### Frolic Time

Well, folks, we are at it again! Yes, more parties. This time it's a Halloween party for the kids and were hoping that they leave their flour sacks at the door.

Not to be outdone, the staff and "vols" are having a little of the same the following Saturday. Oh well—all work and no play—!

The volunteers wish to extend their sincere sympathy to Eddie Doherty at the death of his mother. We wish to assure him of our prayers for the repose of her soul. "Requiescat in pace."

### Foreign Friends

German seminarians living in a half-destroyed house, almost without windows, have no bed clothing, blankets, pillows, sheets. Half-starved, without coal, they need warm clothing also. Please send to Rev. Fr. Rector Junk St. Georgen, Offenbacher Land Strasse 224, Frankfurt/Main, Germany, U. S. Zone.





## Why Have An Interracial Program?

By E. A. ROMERO

Why have an interracial program? Or to put the question in a different form, Does an interracial program help the race problem? If by an interracial program we mean *living* interracially, then the answer is yes. But the trouble with the whole program is that most people are willing to "talk" interracially but few are willing to "live" interracially. They are unwilling to practice what they preach. They are either unwilling or unable to make it a part of their daily living.

In the field of race relations it is very essential that both white and black peoples learn about each other before developing attitudes. By the very nature of the distinctiveness in the pigmentation of the skin, the Negro's high visibility sets him off apart from the white. To the whites the color black is synonymous with inferiority. The inferiority which they associate with slavery. Thus the whites feel superior to the Negroes.

If we look back into history we will find that slavery is not peculiar to the Negro. In fact, whites have been slaves for a longer period. Here it might be noted that the state of slavery in America existed before Negroes were imported. We are told that during the 17th and 18th centuries, white children were kidnapped in the British Isles at the rate of several thousands yearly and sold into slavery. In Virginia, white servitude was for a limited period, but was sometimes extended for life. It was because this white traffic did not prove profitable that the slave holders resorted to Negro slaves. Today when we speak of white slavery, we mean traffic in prostitution without regard to race or color.

### Interracial Program

When Germany and Japan conquered a large area of the world, both in Europe and Asia in World War II, the subject peoples were reduced to slavery. What else can you term forced labor and concentration camps? In a very short period those subject peoples, some of whom represented the best minds of their native lands, were reduced through starvation and inhumane treatment to an impoverished state. Their minds and bodies suffered, some died and others will remain total wrecks. Yet, after these peoples have been liberated, they are returned to society and the past is like a nightmare. Of course the experiences will leave their traces both physically, mentally and emotionally. But their personalities will not suffer from it.

When we speak of race relations or interracialism today, we refer to Negro and white relations. This relationship began with the arrival of the first shipment of Africans which landed at Jamestown, Virginia, and when they were sold into slavery. At that time it was a master-servant relationship. It was even more degraded than that. A slave was considered property—a chattel according to law. Hence the human personality was taken out of the relationship and the slave was considered just a mere thing. It is the memory of this abject state of degradation which has caused so much of the prejudice and discrimination we see today and which has come down to us from the beginning of American history.

During the eight year period

in the South after the Civil War Negroes and whites lived for the most part in a semblance of harmony. As one white says: "I'm beginning to think maybe a black man and a white man can live together." Many had served in political conventions and state legislatures together and when the question of building schools came up, another white man was heard to say, "If the only way is schools where black and white go together, then sure enough, I'm for schools! If I can sit in a convention hall with niggers, then my son can sit in a schoolhouse with them!" And still another white man said, "I am going into the Convention because the only way to fight the monstrous thing that has happened is to understand it, and the only way to understand it is to become a part of it."

After President Hayes was elected and the northern soldiers were removed from the South, the eight year period of Negro-white freedom and cooperation in the South was destroyed.

Today when we look at the situation in the country and remember how the various missionary boards of white people helped to establish educational institutions and through their philanthropic organizations built such educational institutions as Fisk, Atlanta, Howard, Hampton for the proper preparation of the colored people to take their place in the citizenship of the country, we cannot but wonder why prejudice and discrimination exist. Why segregation continues to be the black man's burden.

Has all the effort in the past to live interracially been a failure? Have the Negroes not proven themselves equal to the opportunities they have had up to date? Have they not contributed largely to the American way of life? Increasing in numbers from 4,000,000 to 14,000,000, have they not earned the right to be regarded as an integral part of the nation? Are they not entitled to their just share of the pursuit of happiness?

Father Paul Furfey in his book "The Mystery of Iniquity" says, "Our attitude toward men of other races is a crucial test of our Catholicity. The great law of charity requires us to love all men, regardless of race, with an intense love. . . . The interracial test is an excellent test of charity. Christ made this point in the story of the Good Samaritan." Then he added, "Conformism is the tendency to compromise by adapting oneself to the position of unbelievers as far as it is possible to do so without positively denying any dogma of faith. This conformism is brilliantly illustrated in the attitude of many Catholics toward the Negro. . . . Conformism is basically dis-

## Clare Boothe Luce Raps Religious, Racial Lines

Clare Boothe Luce, former Congresswoman, has contributed an undisclosed sum of money to St. Malachy's, a Negro parish in St. Louis, Missouri.

The pastor, the Rev. Ralph W. Warner, S. J., earlier had declined a \$25 donation from the Catholic Parents' association, a group formed to protest against Archbishop Joseph E. Ritter's decision permitting Negroes to attend Catholic high schools in the archdiocese.

In making her donation, Mrs. Luce said: "There are people in every country who claim or suggest that there are basic differences—essential and inherent inner qualities—among the various branches of the human family."

"All such claims plainly deny the validity of our American concept of spiritual and political life. First, it is fundamental Christian doctrine that we are all children of God and equal peers to His kingdom."

"Second, it is fundamental democratic doctrine that every citizen, regardless of color, creed or race, is equal before the law."

"For God and country," her message concluded, "your good city and many of its citizens have struck one more brave blow for the dignity of man."

The Catholic Parents' association was disbanded here after the Most. Rev. Amleto G. Cicognani, Apostolic Delegate to the United States, informed the group that he was sure it would "readily comply" with Archbishop Ritter's decision.

honest. It refuses to face the fact that there is an utter contradiction between supernatural charity and the philosophy of worldliness. . . . In our treatment of the Negro we must take on one attitude or the other. We must be worldlings or Christians. There is not the slightest possibility of finding a middle ground."

In an article in a recent issue of *Interracial Review*, Sister Mary Pauline in her "Christ-Seeing and Color-Blind" says, "When human feelings are aroused, the mind controls them only by indirect means, and imperfectly." Shakespeare struck deep into the realities of human psychology in Romeo's penetrating words, "Hang up philosophy, unless philosophy can make a Juliet." What many an abstractly correct thinker on the problem of racial justice needs is a Juliet or two. . . . There are many good people who are convinced, here and now, that "Negroes in general" must be given justice. These good people are willing to help Negroes achieve their full constitutional rights in America, and their social and religious heritage too. Yet, these same people do not even know that they themselves are tainted with racial prejudice. . . . Then she adds, "To those of us who work in parts of the Lord's vineyard where the parasite of racial prejudice has eaten into the mentalities and feelings of our people, surely the first lesson is a plea for personal contact. . . . And the goal gleaming through and provoc-

## Negroes In Britain

Mrs. Josephine Hunter, a former Red Cross Worker in England, and graduate of the School of Social Work at the University of Chicago, told the Chicago Monday Night Lecture Group that there are not more than 15,000 Negro families living in Britain today. Prejudice does exist, however, against even this tiny minority and Mrs. Hunter substantiated this with numerous evidences.

A factor of British life which confronts the Negro and white citizen equally is that of the class system. While a colored person born into the middle class may not fare badly, the great majority of the 15,000 colored persons in England are born into the lower class, and there they are confronted with odds far more severe than those of their lower class white confreres.

Because Negro men are actively discouraged from competing in the English labor market, and because the market is virtually closed to Negro women, it is not likely that the colored population in England will increase by immigration, concluded Mrs. Hunter. Rather, it is probable that emigration and intermarriage will absorb the race perhaps within the next hundred years.

Mary (Geni) Galloway.



active of every such effort for racial justice has been . . . not to show a different, even though cordial attitude to strange colored people from that shown to strange white people—in a word to be Christ-seeing and color-blind."

In *Commonweal*, Father George H. Dunne in his article "The Sin of Segregation" writes, "When we look honestly at this question we see that it is the advocate, not the antagonist, of racial segregation who impugns our right to choose our friends. The pattern of racial segregation and the prejudices which are a part of it say to me who am white: 'We deny your right to include among your friends or to open your home to anyone who is of Negro ancestry. If you violate this taboo we shall cast you out of society.' The social ostracism imposed upon me by a racist society is clearly an effort to interfere with my freedom to choose my own friends. . . . He ends his article by saying, 'It has been sufficiently proved that racial segregation violates strict justice. . . . But the point here being made is that, even if justice were not violated, no one would pretend that charity is not grievously wounded. Racial segregation is certainly a sin against charity and, in the Christian dispensation, is certainly immoral and not to be tolerated. We can go to hell for sins against charity as easily as for sins against justice, perhaps more easily.'"

The philosophy of Friend-

## School Incident

(Continued from page 5)

committee which included a representative cross-section of business, political, religious, racial, veteran and civic leaders was immediately formed to hold neighborhood meetings, explain issues and combat rumors. Members of School Board and press functioned on the citizens committee.

2. Press agreed to refer to the action as "mass truancy" rather than dignify the action by calling it a strike. Also agreed not to give the student truants any favorable publicity.

3. Since the football team took an active part in the movement, the School Board cancelled Emerson's athletic schedule for the year.

4. All truants who did not comply with the School Board's order to return to classes within 24 hours were disciplined; those over 16 years old (600) were expelled; parents of those under 16 were notified that unless their children returned to classes within the 24-hour deadline, they (the parents) would face charges of contributing to the truancy.

5. One man was arrested and charged with violating Indiana's new anti-hate law.

6. Police calmly dispersed all mass meetings called by the students. This was done without a single incident of violence. Police told leaders that freedom of speech did not mean freedom to incite hatred.

7. Police protection insured against any violence against the Negro students.

8. The CIO United Steelworkers' union (30,000 members in Gary) threatened to suspend from the union any member whose children continue to defy authority. The suspension threat was authorized at a meeting of 200 sub-district CIO directors.

9. In one Gary school, a committee of white students met the new Negro students as they arrived and conducted them on a tour of the school building with an inter-racial party winding up the day.

Reprint—American Council on Race Relations.

ship House can be briefly alluded to in support of the real interracial program. Its way of life challenges all advocates of interracialism. Friendship House is following in the wake of other Catholic interracial programs and moving westward. It is now in Chicago and Canada and may soon be in the Far West. All of which tends to show that if we must have colored and white in America, we must have an interracial program. It cannot be an interracial program if it denies "living" interracially.

Discrimination must disappear. Segregation must vanish. Prejudice must make way for justice and charity. We must "live" the commands of God which say, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself." No more—no less.



## Illinois Bell Telephone Co. Employs Negro Operators

By COLLEEN KELLY

On October 6, 1947, 20 Negro women were employed by the Illinois Bell Telephone Company in a position of telephone operators. The women were not segregated in any one office or district but were integrated in the working force of the whole State area. Two women began their training in the Chicago Toll Office as Long Distance Operators. Others began as local operators in Chicago and suburban local offices; the rest were employed in the various cities and towns throughout the State.

The policy of the company as explained to the operators was to accept Negro women for employment until they constituted from ten to fifteen per cent of the work force. From that point on, every tenth woman employed would be a Negro. This is, of course, endorsement of the un-Christian "quota system." The women employed will share equally all the facilities available to the other operators, such as lunchrooms, rest rooms, quiet rooms for sleeping, and recreational opportunities such as volley ball, baseball, etc.

The attitude of the white workers has been mixed. They were informed a week in advance of the acceptance of Negro workers. The policy explained above was outlined to them. The inevitability of the situation was stressed. Management seems to have made no effort to educate the white worker attitudes of justice or democracy. The union was informed and accepted the situation without enthusiasm. It will accept the workers as members and has a non-discriminatory clause in its national constitution. The union also did little educational work among its members beyond repeating the acceptance of Management's action.

The workers' first reaction was for the most part hostile. They objected to working beside, eating with, and sleeping in beds after Negro workers. Management said as a condition of employment that any worker must work beside and together with any other worker or resign. Activities outside of the operating room are the worker's own, the only exception being that all company facilities are available to all operators.

Weighing this alternative against years of hard-earned wage increases and seniority, the white workers are accepting the situation. These white workers include women just up from the South, property owners on the restrictive covenanted South Side of Chicago, and a working group with generally a white collar, middle-class outlook.

In New York State, 894 Negro women are now employed as operators. In New York State F. E. P. C. has become law. Not yet is this true of Illinois. At every session of the Illinois Assembly a bill for the creation of a Fair Employment Practices Law has been introduced since the President's Executive Order. The bill's support has grown stronger and more widespread every year. The Telephone management sees its passage in the near future as inevitable. To ward off any future investigation and unfavorable publicity, management is now attempting to set its house in order.

The most startling con-

clusion to be drawn from this action appears to be the power and merit of an F. E. P. C., even if it is only a potential one. It should encourage us to redouble our efforts here in Illinois to inspire believers in democracy in other States to enter at least a bill this year in their State Assemblies for a Fair Employment Practices law (F.E.P.C.).

## LOVE WE AS BROTHERS

*For we are all Christ's creatures, and by His coffer are we wealthy,  
And brothers of one blood, beggars and nobles.  
Christ's blood on Calvary is the spring of Christendom,  
And we became blood brethren there, recovered by one body,  
As quasi modo geniti, and gentle without exception,  
None base or a beggar, but when sin cause it.  
Qui facit peccatum, servus est peccati.*

*In the Old Law, as Holywrit tells us,  
Men were men's sons, mentioned always  
As issue of Adam and of Eve, until the god-man was crucified,  
And after his resurrection Redemptor was his title,  
And we his brethren, bought through him, both rich and poor men.  
Therefore love we as lief brothers, each laughing with the other,  
And each give what he can spare as his goods are needed.  
Let each man help the other, for we shall all go hence.*

William Langland.

From Poetry and Life, Published by Sheed & Ward, 1942.

## A SUMMER WELL SPENT

I can still hear the hearty, wonderful "Hello, Miss Mary Lou! I can still see the bright, shining eyes and the honest smiles on the faces of the summer school children at Friendship House.

Oh! they were happy children, happy because at the Casita they had a chance to learn more about God, to go to the city park, to learn to swim, to play new games and sing new songs. For a few hours each day, they were like other children; they had a place to play, a place to use up their energy. In reality, they are like other children, children of God—just because their skin is a shade darker than ours, they are deprived of so many rights which other children can have.

For six weeks I was a children's counselor at Friendship House, in the black belt, the slum area, of Chicago.

"You will never stay more than a week", friends said.

"Going to Friendship House certainly is a sacrifice for you." Was I really giving up something by going to Friendship House for the summer? I asked myself this question millions of times. I never really found a true answer until now. I did not give up anything by going to Friendship House; I have only received. Working with the children, I acquired spiritual growth, further education plus a suntan and 18 lbs of avoirdupois tissue.

I have begun to see the im-

face. Mothers and fathers with the Sign of the Cross on their rubber hearts say Why are you taking to him?

Quickly I took the penny out of my mouth and spat to clear my mouth of filth, thinking of an evil dark hand.

portance of an integrated personality. Through my summer at Friendship House, I have begun to realize how essential a Catholic liberal education, the liturgical movement, and Christian charity are to the full living of the life of grace.

In other words, my eyes have been opened to the true meaning of a spiritually mature personality, habitually making an appropriate response to value. I am striving to give each thing the love it deserves, and I am finished with the feverish desire merely to be different. Now that my eyes have been opened to the right light, it is up to me to carry on. I will only be able to carry on in the right manner if I let Christ live in me and act through me.

Mary Lou Edelbach

If literal renunciation is not exacted of all but only of those whom God calls to it, a certain attitude of the will is exacted of all Christians: we may hold life's good things, but with an utter willingness to renounce them—and indeed life itself—if duty should call upon us to do so.

The Desert Fathers,

By Helen Waddell.

hadn't been nimble enough to

keep ahead of the white man's law. Mr. Still conducts orchestras as well as composes. He has twice received the Guggenheim Fellowship, a Harmon Award, Rosenwald Fellowship, and has an honorary degree as Doctor of Music from Howard University.

At the Yale University School of Law, Jane Bolin aroused interest in two respects; she was a Negro and she was a woman. Two prejudices had to be overcome—that Negroes are inherently inferior to whites, and that women are inferior to men—and overcome them she did. In 1932 she passed the bar in New York State, and after but five years of private practice she was appointed Justice of the Court of Domestic Relations of New York City by the late Mayor LaGuardia. Justice Bolin has established a record, not only for her sex, not only for her race, but as an outstanding individual of integrity and great capacities.

This is but to mention arbitrarily three outstanding Negro Americans who, in spite of our iron-curtain of prejudice, have contributed to our culture real achievements. We should become more and more acquainted with the Negroes who have achieved success for themselves and developed their talents, so as to have less of a problem mentality and more of an interest in the possibilities we are denying them and ourselves of when we permit any form of discrimination whatsoever.

Some evening when you are listening to the symphony and you hear the announcement that the selection is by the eminent American composer, William Grant Still, remember that he is a Negro. A Negro who might have been lynched in Mississippi if he

Principles and Objectives of the Catholic Interracial Council of Chicago

"The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and the redeeming sacrifice offered by Jesus Christ on the altar of the cross to His Heavenly Father on behalf of sinful mankind." — Pope Pius XII, Summi Pontificatus.

The Catholic Interracial Council of Chicago recognizes:

(1) that as Catholics, members of Christ's Mystical Body, we must be aware of the unity of men, which is rooted in the essential equality of all men, in the Fatherhood of God over all men, in their common descent from Adam and Eve, and in the universal redemption of all men by Christ.

(2) that this unity, as God intends, is to be intensified and deepened in the Mystical Body of Christ which is meant by God to embrace all men without exception, so that "those who enter the Church, whatever by their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail." (Pope Pius XII.)

(3) that, consistent with these truths, we cannot harbor racial prejudice, or tolerate discrimination based merely on the accidents of race or color.

(4) that science offers no proof for the superiority of one racial group over any other.

(5) that, as a matter of fact, racial minorities in the United

States are so widely discriminated against, so many millions of American Negroes, Mexicans, and Orientals are denied full happiness, health, and security, that the common good of the nation is threatened, its full economic development retarded, and domestic peace endangered.

(6) that we have an obligation to work together for interracial justice, to secure justice and equality of human rights to the members of all racial groups.

(7) that in the daily Sacrifice of the Mass offered by the Mystical Body in the name of all men, we as Catholics have a unique and powerful source at which to learn more deeply what justice and charity mean before God, and through which to obtain the assistance

The Catholic Interracial Council of Chicago, therefore, proposes to do the following:

(1) to spread the spirit of interracial justice and charity by the personal example and prayers of its members.

(2) to set up an educational program to teach Catholics to respect the rights of racial minority groups.

(3) to combat racial discrimination wherever it may arise.

(4) to work for political equality by securing suffrage for all groups; for economic equality by securing full and unrestricted employment; for full cultural development by securing equal health, educational, and recreational facilities and wholesome home surroundings for the members of all groups.

(5) to cooperate with other organizations working in the cause of interracial justice.

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## THE NEGRO

(Continued from page 1)

Americans, we must know as much as possible about them.

Dr. George Washington Carver, the great American Negro scientist, is dead. But another Negro, Dr. Percy L. Julian, is making almost equally amazing contributions in the field of science in his work with the soy bean. Dr. Julian is a graduate of DePauw University in Indiana and was early recognized for his scientific genius. He was invited to Fisk University as a member of their faculty, later he went to West Virginia State College as professor. Then he spent four years at Harvard. He received his Ph.D. in chemistry at the University of Vienna. His discoveries from experiments with the soy bean started his work in the synthesis of vitamins and sex hormones. Dr. Robert Robinson, head of the department of chemistry at Oxford University, challenged the authority of claims made by Dr. Julian. The young American Negro proved his point, and the eminent Oxford scholar and teacher had to bow to the inaccuracy of his own work.

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## The Baroness Jots It Down

Somehow or other, I am gasping for breath! And, I bet, so would you, if you were me. Now just think: You start a Friendship House because you can't help yourself. The Lord beguiles you into it . . . All right. You sort of expect that you will spend your life from that moment on in the obscurity of the poor to whom you have gone, and because of whom your heart sings. For you will now have the privilege not only of being one of them, but of serving them . . . You half hope that in your lifetime you may bring the Glad Tidings to, say, ten people and be of real service to another dozen.

That's what YOU THINK. (I did anyhow.) The next thing you know there is a Friendship House in Ottawa, Ontario. And you started in Toronto, Canada. And then another one in Hamilton, Canada. And before you can say knife, you are across the border with a Friendship House in Harlem, NYC. A few years and you have one in Chicago and one in Wisconsin, and then you have jumped the border again and are in Combermere, Canada, learning and doing as you learn the Rural Apostolate. Now that would knock the breath out of anyone—wouldn't it now?

But it does not stop there. No siree, the Holy Ghost has taken charge completely (He always was the Boss anyhow) and Harlem FH has an annex in Greenwich Village. . . . And the new Chicago FH is big and roomy. Its clothing room alone looks like a department store, what with all the gifts of charitable people and the hard work of the Staff Worker in charge. News comes from all houses that new staff workers are applying. . . . And you see your tiny humble expectations grow, expand beyond your wildest dreams. . . . Four houses. A growing Friendship House family. Invitations from everywhere to start new foundations. Now I ask you, dear readers, do you wonder I am gasping for breath. And so happy I want to cry at times. Yes, that is what happens when the Holy Ghost takes over.

Our retreats this year have been marvelous. And that is another joy. For the Lay Apostolate, like all works of God, can really grow only inasmuch as those that work in it grow in depth of knowledge of God and love of Him. And Father Vann OP certainly gave a wonderful idea of Charity and its works to the NYC FH. Father Quinn did likewise for the Chicago and Wisconsin crowd. We bless these and many other saintly priests who have led us so

wonderfully along the paths of the Lord.

Here at Madonna House things are somewhat hectic. What with Milky, the Pig, having with age acquired exploring propensities, Flewy and I have been chasing him all over our five acres. Good for the figure, but bad for one's temper. Then there is the kid's library to bring up to date, as we are opening it this month. And if you ever want to see kids who are dying to read, come up this way. Daily they inquire, "When is our library going to be opened?" And we plan a story hour once a week with hot cocoa for the freezing days and home made cookies (I will bake some—hope they come out OK).

Restoration, our new paper, is coming out sometime this month. There was a little delay at the printer's. . . . Isn't there always these days of paper shortage and what have you? So there is much to do with proofs, etc.: The clothing room. Painting the upstairs. Kids. Libraries. The Outer Circle letter. My column. Did I tell you about having become a COLUMNIST? Yes, I have. It will appear monthly in St. Joseph's Magazine, a Benedictine publication of St. Benedict, Oregon. Well, with all these things, three meals a day, the stock, the planting, cleaning, painting, writing articles, etc., etc., we are busy. But we love it. And now evenings Flewy and I plan our next project—a handicraft center. I have a loom. Rug frames. Everything is ready. Please say a prayer we succeed in that.

Please remember Miss Elisabeth Salget (22c) Konigs-winter / Rhein Drachenfels-strasse 2 British Zone, Germany, with a CARE parcel or a home made one. Her mother is dying from undernourishment. She really needs food, oh, so badly, and clothing too. God bless you all.



## DO YOU HAVE A JOB?

Do you have a job for one of our New York friends?

But first let me tell you the story:

It was an ordinary Thursday morning, the day we distribute clothes to men. (We give out clothes practically every day to those in need, but for the sake of order and because our quarters are small, we have a women's, children's, and men's day.) There were about 10 men crowded around the small desk, with others waiting on the benches and in the doorway.

"Do you have a job?" I asked, looking around at the group. (It WAS a useless question, I knew, but I wanted a "feeler.")

"No, ma'am," dispiritedly from four.

"If I had one I wouldn't be here!" This, from a stalwart young man.

"Would you want one?"

"YES, MA'AM!" An unbelievably eager light came into 10 pairs of eyes, and several added, "Got one?"

That smoldering spark of eagerness was quenched almost at once as I shook my head. . . . "No . . . I'm sorry . . ." (what else SHOULD I say to bring it back?) And that's when I decided to tell our New York friends.

What kind of jobs are wanted? One man was a tailor, but due to a recent operation must find work less confining and easier on the eyes; another was an auto mechanic, but had to give up his job to the man who returned and now would like to be a building superintendent; another man had a driver's license some years ago but has been a dishwasher; several would take porter's jobs, others, dish-washing; one man had been in the grocery business; another, who knows Spanish with a smattering of

## On Archbishop Ritter and the St. Louis Catholic Parents Ass'n.

By MARY GALLOWAY

"If it got to the point where I would have to sit on the side of a Negro to stay with my religion, then I would sit on the side of the Negro."

So runs an excerpt from the Saint Louis Post Dispatch, October 6, 1947. The story from which the excerpt is taken is, of course, the story of a group of Catholics in Saint Louis. The story of their tragic struggle to reconcile racial segregation with Christianity.

The underlying facts are probably familiar to most of us: Archbishop Ritter's decree of September, 1947, that the Catholic schools of that diocese would be available henceforth to all Catholics; the attempt of the Catholic Parents' Association (hastily formed to meet the crisis) to legally enjoin the Bishop's decree; the Bishop's pronouncement of excommunication upon those who would take legal recourse from an ecclesiastical decree; and finally the appeal to the Pope by the Catholic Parents' Association, which elicited these words from the Apostolic Delegate:

"I have to state that nothing could be added on the matter. I am confident that everyone will readily comply with what has been so clearly proposed

by the ecclesiastical authorities of the archdiocese."

The fact that the group lost its swift battle, the fact that within a few days it was reduced from the calm foothold of law and convention to the sudden quicksand of a moral abyss, was something ultimately inevitable.

But it surprised nearly everybody! It was NEWS, from Time Magazine and Town Hall of the Air, to each of those little people in the Catholic Parent's Association.

Why should the simple, essential projection of Christ's law be a surprise to anybody?

Christ said very clearly: "Thou shalt love the Lord thy God with thy whole heart. . . . Thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law . . ." (Matt. 22-38.)

If a man has to discipline himself "to sit on the side of a Negro to stay with his religion," is he thinking about LOVE? Is love concerned with minimum fulfillments? Does the man understand what Christ is saying?

AND HE HAS TO!

That may be why the story came as such a surprise. Why it made news in what should be a Christian nation. So many of us had forgotten to love, we had to be reminded by a MANDATE!

French, would be glad to wash pots and pans.

Most of these men do NOT WANT to be on relief. They go to the Welfare Department only when everything else has failed. They do NOT WANT to go to the Municipal Lodging House. . . . "I'm a Christian man, ma'am . . . I don't like to hear a lot of cursing and swearing." They would like to pay for a lodging where some rest might be assured, and for simple meals. . . . "Ma'am, your friends always treat you to a drink, but they don't buy you nothin' to eat."

Last month we made an appeal for clothes. Your answer to our SOS was instant and magnificent. Every other week for some months now, we have had to close on Thursdays as there was almost nothing for men. Now, with your help (and the express strike over!) we are receiving packages regularly. PLEASE KEEP IT UP! Here are two items not yet received; a pair of high shoes, size 7½ for a man with crippled feet; and . . . a banjo! . . . and . . . volunteers to help Mrs. Russell and Mrs. Foster, our faithful dependables, with the unpacking.

So on this Thursday, Kenneth expressed great satisfaction that he was able to satisfy everyone of the 40 odd

men who came, if not with coat and trousers—there is rarely a matching suit—with at least a vest and hat, or one pair of socks. These were the last to come and by that time the "fitting room" was like the proverbial cupboard.

But we had NOT solved the problem. In a recent address, Mr. Julian J. Reiss, a former Commissioner of FEPC, called opportunities the "oars" used to propel a boat. How often is the Negro's life a "fight against the current"! It can be done—but without oars the frail boat is swirled into disaster. Some of the men who come to us destitute NOW, were denied an opportunity twenty years ago.

Though women seem to be more fortunate, there are still calls for work.

And one of our former Staff Workers is also anxious to make connections . . .

So if you know of a job—steady or transient, light or heavy work, please get in touch with us at once. If you call by phone, any Staff Worker will take the message, either at Audubon 3-4892 or Audubon 3-5163. We will not do the interviewing, but we will be glad to spread the word among those who come to us . . . Thank you and God bless you!

H. Hronek

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